/124/

291 The men's trousers (calsón) have no pockets. On the aver-
294 age they reach to the calves. Generally they are very carefully sewed, either with purchased thread or with homemade, very fine yarn made of agave threads. In making them, as well as in the case of necessary repair work, all the edges are very carefully bound.

The men's ruana (atç) is generally square, with a side edge of 100 to 160 centimeters. It is sewed together out of two equally wide, rectangular panels, with a slit about 20 centimeters long left open in the center as a neck opening. Because of its square shape the ruana may be worn just as well with the neck-opening crosswise.

285 Whereas shoes or sandals are not used by the Paez, men,
462 women, and children wear the same type of straw hats (śwá).
293 These are plaited, however, only by the men and boys. The
415 dress of both sexes is completed by two or three of the colored
291 woolen coca bags, in which, on journeys, the necessary personal articles are also carried.

291 The garments of the women's clothing consist of wool and
294 are woven by the women themselves. In genera the quality and
286 fineness of the women's fabrics are significantly greater than that of the men's woven fabrics. The boys' and young men's fabrics are generally the coarsest, woven with a rather thick spun thread. Decorative strips of a different color within the fabric are found chiefly in the women's clothing, but not infrequently also in that of the men, especially in the ruanas. The absolutely necessary basic clothing of the women consists of skirt and upper garment. Both are worn in such a way that the warp threads run crosswise. The skirt (atytól) is a very wide, tubular garment, whose diameter may amount to 150 centimeters and more, with a length (in the weaving state this corresponds to the width!) of about 80 centimeters. It is worn in such a way that the front part is tight, while the back side falls in numerous folds. It is fastened at the height of the hips with a woman's colored belt, and its upper edge is folded down somewhat over the belt.

/154 cont./

284 reinforcement is found at the other end of the net in the transition
286 to the braid part. The further procedure up to the completion of the sling corresponds to the beginning. At one end a sliding loop is tied by means of a knot, which, when the sling is used, is drawn over the middle finger.

d) Plaiting

283 The technique of plaiting is practiced among the Paez only
●285 in plaiting bands for making straw hats (šwá) and for making three-strand ropes. The latter are plaited by the women in various lengths and strengths from agave fibers in the normal form of the three-strand braid. There are no plaited baskets, sieves, fans, bands, etc. of any kind among the Paez.

294 The shape of the Paez hats seems to imitate those of the
285 whites. It is the same for men, women, and children. They are made only by the men. The dry leaves of the šyěts reed, which are first torn into strips about one centimeter wide, serve as material. To be worked up they are then divided once more by being torn lengthwise into five to ten narrow strips from one to two millimeters wide. The quality and value of the hat depends on the fineness of these strips, for the finer the plaiting strips are the more waterproof and durable the hat is. It /155/ is made from a single plaited band (čemǒtč) sewed together in spirals -- starting from the center of the hat.

The plaiting of the band is done without any aids, in the form of diagonal plaiting with 11 strips (Fig. 33 /see p.256 /). At the start of the work they are bent in the middle and thus used double in such a way that the upper side of the reed leaf is on the outside. The second strip is inserted into this initial bend at right angles and likewise bent. This is done alternately until all 11 strips have been worked into a band approximately six to ten millimeters wide. The further plaiting work is continued with the double strips. For this the first double strip is always bent from the outside downward toward the center, in order to be drawn over the second, under the third and fourth, and over the fifth and sixth.

/155 cont./

294 285 From the other side there is a corresponding procedure with the then outer plaiting-strip, so that the strips are plaited alternately from both sides always only to the center. This produces a very uniform and firm band.

A thread of the agave fiber is used to sew the plaited bands together. In order to give the hat brim sufficient stiffness, leaf ribs are sewed on the underside over the seams.

e) Weaving

285 286 114 The demarcation of plaiting from weaving is not uniform. In the literature written in English the two are generally not differentiated. According to H. Nevermann (pp. 4-6), the following conditions must be given for the simplest technique of weaving, namely, rod weaving /Stabweberei/, such as is also practiced among the Paez: 1) the stretching of the threads or fibers on a frame, 2) long weft threads, 3) rectangular crossing of warp and weft, 4) mechanical formation of the first and second shed. The last point is the decisive one, for in plaiting each weft thread must be drawn separately over or under each separate warp thread, whereas in weaving this is done over a certain number of longitudinal threads simultaneously by means of a heddle rod or something similar. More complicated types of weaving, for example, little-board weaving, comb weaving, or braid-grid weaving /Brettchenweberei, Kamm- or Litzengatterweberei, types of weaving found in Indonesia and described by Nevermann, pp. 16-18 (see the bibliography in the foreign text, p. 325)/, do not occur among the Paez.

/156/ 1. Weaving Apparatus for Carrying Bands

286 The weaving apparatus for the carrying bands of the fiber bags (vitoñšāpc) consists of a forked branch, the sides of which must not be too far apart and should, if possible, run parallel. Its size is 60 to 80 centimeters in height and between 20 and 60

/167 cont./

484 while the /168/ woman on foot lugs the goods behind. From
439 Calderas more men than women visit the market. For both it
482 is a very welcome occasion to become intoxicated. The
[273] owners of the taverns try to prevent the stealing of the much
[275] coveted beer and whiskey glasses, popularly practiced by the Paez, by chaining the glasses to the tavern tables.

On market days it is customary to leave very early and to transport the loads in the fiber bags in the customary way: the men take the carrying belt diagonally across their chests and the women hold it with their foreheads. In both cases the bag hangs on their backs. Then generally travel in groups of twos or threes, but not infrequently one also meets solitary
[432] individuals. Provisions are taken along, for, as a matter of
[273] principle, nothing is bought on the way except chicha or brandy.
[485] If it is necessary to stay overnight, nothing is paid for this. They sleep either at the entrance of a house of acquaintances or spend the night in the open field.

439 For traveling and for the visit to the market they try to wear
484 at least one article of European clothing, a felt hat, a shirt, or
[291] a blouse. The quality plays only a minor role, since the worst
[177] shirt is still more desirable than the finest ruana. A person who cannot buy anything in the way of clothing at least ties a black
[262] band around his hat, such as the felt hats have. Provisions are carried along in the fiber bag, roasted maize, cabbage, potatoes,
[415] arracacha. A person who can carries with him two or three of
484 the woolen coca pouches, in one of which there is coca and lime,
461 in another one money, and in the third the plaiting material
[285] for the straw hat. Almost all the men do this plaiting work, which actually is not work at all, but more like a "blind occupation," when they have nothing else to do, either when visiting, on the way to market, or also during the shaman ceremonies.
[283] The women, no matter where one meets them, are equally in-
[285] dustrious and always busy with spinning or plaiting the fiber bags or the wool coca-pouches. Like the men, they carry their work material with them in a second wool pouch.

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b) Maturity

881 Today no rites or ceremonies for the youths take place any
[178] more. In former times they were led to the sacred lagoon of Juan
[778] Tama or to the heights of Cuetando, and there they had to build a hut and lay out a small cornfield as proof of their capabilities as a man and father of a household (Hernandez, 1944, p. 203).

[582] A girl comes of age with puberty, that is to say, she may
[836] marry. Before that and before marriage, intercourse is not per-
[535] mitted. On the occasion of the first menstruation in former times a special dance was performed (itsa-kó), during which the young girl was bathed naked in chicha in a pit outside the festival house
881 (Castillo i Orosco, p. 85). Today this no longer takes place;
285 rather, a girl, when she goes to the dúyat for the first time at
787 about 15 years of age, takes along agave fibers and during the
[178] approximately five days that she stays there plaits a very pretty,
[262] small fiber bag (yãhaleckwe) about the size of a fist. There are no additional food prohibitions or similar things. After that she goes to a distant river to bathe. On the way there she lets the bag fall. A married man passing by lets it lie, for he knows that it belongs to a young girl. A young man, however, who happens to be coming that way sees the beautifully worked bag, picks it up, and uses it as a small money-bag. Without knowing who made the little bag, he will -- people are convinced -- marry this girl.

/190/ c) Marriage

595 The present form of marriage of the Paez is monogamy.
114 H. Pittier de Fábrega (p. 314), however, concludes from their traditions that the Paez were formerly polygamous and were converted to monogamy only through education on the part of the missionaries. I could find no clue in their mythology for actual
595 polygamy in former times. The social structure and way of life
591 of the Paez, however, prohibits living alone for unmarried girls.
[589] In case they have no relatives or do not find lodging in the house of relatives, another man takes them into his family. The girl

1: Nachtigall--256 E-5 (1952-1953) 1955 SC15 Paez SC15

Fig. 32. Fireworks.

Fig. 33. Plaited strip for making the straw hat.

Fig. 34. a = S-twisting b = Z-twisting
c = symmetrical knots d = fish-net knots

4:Bernal Villa--24 E-5 (1952-1953) 1953 SC15 Paez SC15

VII

The Milling, the Chicha and the Chicha-makers

796 249 461 [492] It remains to be said that the fiesta begins with the milling. Although it is common to use a horse to operate the sugar mill, it is more usual at fiesta time to move it with human arms, masculine or feminine. It makes no difference. The two laborers for the milling squat on either side of the sugar mill, and one hands over the cane while the other receives the bagasse, which is piled up at one side to be handed back again; this is done up to 12 times in order to extract as much juice [273] as possible. The millers do their work in silence when they are not drunk; while they do it with diligence, there is relaxation, laughter, shouts, and imprecations when they are under the influence of alcohol.

273 249 796 [415] The juice is gathered in troughs, or less frequently in calabashes and pots; it is heated to near the boiling point and then emptied into the troughs, in which, inasmuch as they are well "cured," fermentation is rapid. The troughs are made of huge tree trunks that reach up to one meter and 50 centimeters in thickness and four or five meters in length. As they are depleted through consumption, they are refilled with fresh [285] cane juice. The troughs are covered with small mats made 273 796 exclusively for the purpose. On the following day it is bubbly, yellowish, with a pungent, sweetish flavor. It is the beka pes (strong chicha) of the natives, who drink it with relish and delight. Five gourdfuls of this liquor are sufficient to make them 273 drunk. Elsewhere called guarapo, while the Paez call it chicha, 192 it is of great importance in their social life and diet. With its 796 help the religious fiestas gain meaning, the mingas are carried [262] out, baptisms and weddings are made more pleasant, and visitors are entertained.

273 461 262 276 Work without chicha is inconceivable, and while they work they get no food whatever; they merely drink chicha and chew

?:Hernández de Alba E-5 (no date) 1948 SC15 Paez SC15
Moguex

291 177 They protect the upper part of the body with a black poncho tied at the belt, or a shirt with a poncho over it. Women wear two skirts, the under skirt being black and the outer one white or gray. Both are held at the waist by a sash woven with figures. They cover their busts with two blankets which are fastened at the shoulders with [293] wood, copper, or silver pins. Both sexes carry pouches woven of [415] hemp which, like these Indians, are called "guambías." Their straw hats are dish-shaped, with small brims hardly distinguishable from the shallow crowns. The hats, always too large for their heads, are held on by two cords, one passing under the chin and the other behind the neck, around the hair. The women also wear woolen shawls, silver earrings, rings, and heavy necklaces of glass, shells, and silver. For festivals they prefer hats with the brim divided into two parts, front and back. These are lined with dark-blue cloth, with red and yellow on the brim.

When working, the *Pdez* wear short linen pants or long woolen ones and a large woolen poncho tied at the waist. When going to market, they wear an additional poncho and a woolen pouch for coca. When [292] traveling on the páramos, they wear a knit hemp cloak covered with large, thin leaves of *Gynerium saccharoides*, which protects them from the rain. The women wear a narrow woven cotton band, passed between the legs and tied at the waist, one, two, or more black or gray woolen skirts gathered at the waist and held by a woven sash, [482] and two small mantas, like those of the *Moguex*. In traveling, a [854] shawl is worn for covering and to carry the child. They adorn themselves also with strings or necklaces of glass or other beads, or white chaquiras, and sometimes are added silver pendants of Colonial origin. [292] During festivals the women wear brightly colored blouses of imported fabrics and the men linen shirts.

MANUFACTURES

285 **Basketry.**—The *Pdez* and *Moguex* make a few twilled baskets of cane strips and two kinds of hats. The hats are woven with the coiled or sewed technique. The spiraled warp in one kind consists of a thin bundle of rush or straw, and in the other of a braid made with seven [462] strands. The latter is more common. Both are made by men who [292] prepare materials while resting at home or traveling on the road. Weaving also includes waterproof capes made by tying sheaves of [824] leaves or straw to a net of hemp cord.

283 **Cordage.**—Rope making is practiced extensively. Hemp (fique) is the raw material, and is made into cords for fishing nets, bird trap nets, bags or pouches for carrying belongings and products, foundation nets for the leaf rain capes, and cordage for various other purposes. The sisal or hemp (fique) leaves are scraped over the sharp edge of a board to loosen the fibers, which are then washed, dried, and twisted

7:Hernández de Alba E-5# (no date) 1946 SC15 Paez SC15

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PLATE 187.—**Páez weaving and spinning.** *Top:* Woman spinning wool while walking, San Andrés, Tierradentro. *Bottom:* Men weaving straw hats. (Courtesy Gregorio Hernández de Alba.)

[p. 942 c]